5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

once made, was preserved a couple of days or more by igniting a piece of dry trunk of chagual (*Puya coarctata*) at one point and letting it smoulder (González de Nájera, 1889, p. 59). Lighted bundles of *Chusquea* were used as torches (kūde).

Miscellaneous manufactures.—Gourds were made into dishes, bowls, trays, and containers for water and chicha; shells, into drinking vessels and spoons; later, bullock's horns were made into water containers. Wood was used to make plates, bowls, drinking vessels (malwe), and many other objects (cf. Claude Joseph, 1931, pp. 229–41); sea shells were earlier used for scraping wood (González de Nájera, 1889, p. 97). Awls were made of a sharpened bone. A small steel adze came into use later (Claude Joseph, 1931, p. 235, fig. 23). Sacks (refūŋ) for storing grain were made of cowhide or horsehide; small bags of skin (yapaq) for holding parched grain. (Cf. for futher details, Claude Joseph, 1931; other artifacts have been noted passim in preceding sections of the present paper, q. v.; see also infra under Weapons, p. 730.)

MARRIAGE AND THE FAMILY

Acquisition of mates.—Beyond general statements such as Molina's (1901, p. 189), that "in marriage they scrupulously avoid the degrees of immediate relationship," we have few dependable details on *Mapuche-Huilliche* incest prohibitions. According to Guevara Silva (1929, 1:328, 2:162), marriage was prohibited between grandfathers and granddaughters, uncles and nieces, and children of brothers. Incestuous sex relations are reported to have occurred at times on the occasion of drinking sprees. Unilateral cross-cousin marriage with the mother's brother's daughter was the most preferred one but seemingly was not mandatory. A male called his mother's brother's daughter ñuke (mother) while she called him peñeñ ("son," w. s.); if he did not marry her, he called her children and they him by sibling terms. A native concept rationalizing the cross-cousin preference was: "So there will not be any discord, she will look on me as her son and so will live in peace with me" (Coña, *in* Moesbach, 1936, p. 201). Marriage with wife's brother's daughter reported to Hallowell (1943, p. 490) by Collió Huaiquillof is not recorded elsewhere in our sources. Sororal polygyny was common, "to avoid quarrels and jealousy" (Guevara Silva, 1913, p. 40). Under certain conditions (cf. infra) widows were in earlier times inherited by the deceased husband's eldest or other son (except the son's own mother), or brother, or nearest male relative.

The basic and normal procedure in marriage was the payment of the bride-price, a procedure very commonly accompanied with dramatized capture. The prospective groom either personally or through go-betweens entered into negotiations with the father or elder relative